3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

273 438 The latter will often obtain everything that an Indian owns except his Breech-clout. For their skins the Indians get from the traders powder, lead, rifle-barrelled guns—for other weapons they do not value — blankets, strouds, linen, shirts, cotton, 439 callemanco,[297] knives, needles, thread, woolen and silken ribbon, wire and kettles of brass, silver buckles, — these are considered as valuable as gold and with them they can purchase almost anything — bracelets, thimbles, rings, combs, mirrors, axes, hatchets and other tools.

535 If the young are at home and not on the chase hardly a night passes without a dance. The women, who always follow the men, dancing in a circle, act with decency and becoming modesty, as if they were engaged in the most serious business. Neither laughing nor levity are to be noticed and they never speak a word to a man, for this would injure their character. They neither jump nor skip, but move one foot after the other slightly forwards then backwards, yet so as to advance gradually. The men shout and leap and stamp with such violence that the ground trembles under their feet. Whatever man acts in the oddest and most ridiculous manner is the most regarded. They dance in a circle around the fire. Often in the midst of the dance they will all hold their heads forward over the fire, stand bowed or leap and stamp, singing all the time; suddenly they stand erect again and move forward. They make all manner of unusual movements to show their agility and skill. They have no other music than the drum. When one dance has been finished the one who beats the drum sings and beats until another begins. There is always a leader whom all watch carefully and follow. They have various kinds of dances, some acquired from the other nations.

526 The young men often wrestle to test their strength. The one thrown is not angered but admits the other to be his master. Another mode of testing strength is in trying to lift some large stone, or throwing a stone of considerable size the greatest distance possible.

● 525 Nine-pins, ball-playing and cards they have learned from the whites. The Indian game of dice is the most popular of

3: Zeisberger M-5 (1767-1780)1910
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amusements. They may devote days in succession to it, always gambling on the throwing. Among the Mingoes I have observed that two towns brought together goods, blankets, strowds, shirts, linen and played for them. In this case the game lasted eight days. The dice are placed in a dish, lifted up and thrown forcibly on the ground. The people of the two towns met daily during the period named and every inhabitant of each town threw the dice once. This done they parted for the day and each party separately offered a sacrifice in the evening. In connection with the sacrifice they had their special ceremonies, consisting in a man going several times 'round a fire, throwing tobacco into it and singing a song. Afterwards the whole company danced. This continued for eight days. When the winners bore away the spoil in triumph.

The boys exercise by shooting at a mark with bow and arrow. They may throw something into the air and shoot at it, the one hitting the object being regarded as a good marksman. As soon as they are able to run about they learn to use the bow and arrow. When they grow older they shoot pigeons, squirrels, birds and even raccoon with their bows and arrows.

Two comrades who have been reared together or have become attached to one another will be very close and constant companions. If one goes on a journey or to hunt the other will, if possible, accompany him. It seems almost impossible for either of them to live without the other, and for one to give up his companion, as may be necessary when one becomes a Christian, is very hard. Often such friends will make a covenant with one another to remain together and share alike possessions and knowledge.[208] If they go to war together and one perishes the other will fight desperately to avenge him, accounting his own life as nothing.

In traveling in companies they are very companionable and follow some recognized leader. The younger element, on such journeys, engages in the hunt and if deer or bear is shot, the carcass is brought to camp and laid at the fire of the one who is held to be leader. He divides the meat among all, share and share alike. No complaint is ever heard that one has received more than another. If the chiefs have a journey to make, they

584 Marriage arrangements were always simple, but it was definitely considered better form for the negotiations to take place between the two sets of parents rather than between the individuals concerned. In this type of negotiation, the man's mother took animal food which he had killed to the girl's mother; according to some sources, a [431] return gift was made of corn food prepared by the girl (Harrington, 1908, p.215; Heckewelder, 1881, pp.161-72; Zeisberger, 1910, p.78). It was not unusual, however, for the agreement to take place directly between the boy and girl in which case they might or might not go through these formalities. Loskiel, who is the only author 591 who mentions the subject of residence after marriage, says that the newly married couple often lived with friends for a short time until they built their own house (Loskiel, p.56).

462 The man was responsible for building the house and providing axes, hoes, canoes, dishes and household equipment although the girl might supply some things. The man was expected to support the family by hunting, trapping and fishing, and the game which he brought home was the property of his wife to use as she saw fit. She was equally responsible, however, for agricultural produce and cooking; and if she were remiss, might be reminded of her neglect by her husband's taking to the woods without telling her he planned to do so. She also carried packs in traveling, tanned skins and fetched wood (Penn, p.30; Heckewelder, 1881, pp. 155-160; G.Thomas, p.341).

586 There was apparently no strong pressure put upon the couple to remain together after they were married. Although later writers [595] state that marriages were formerly more stable, they present no evidence to substantiate this. Polygyny was permitted but infre- 768 quent (Heckewelder, 1881, p.154; Harrington, 1913, p.215; Zeisberger, 587 1910, pp.78-9; Loskiel, p.57). After the death of a spouse, the widow or widower, but more particularly the former, was expected to remain single for a year, but it is clear that this was frequently not done (Brickell, p.49; Loskiel, p.121).

Social Life and Organization

648 Most of Delaware social behavior is a closed book to us as 431 the early observers did not usually have long contacts with them 574 in their villages. The early writers were aware, however, that the Indian expected to be fed when he visited them, and that they were always offered food when they visited him. Likewise they noted that gifts passed readily from hand to hand among the Indians although property rights were clearly understood (Lindstrom p.233; Danckaerts, pp.80 and 159; Penn, p.32).

525 The following games were probably played in this early period: [524] footraces (Lindstrom, p.191); a gambling game in which flat bones

painted a different color on each side, were thrown up and caught, the goal being to get as many of a particular color as possible; and another in which an object was hidden under one of several moccasins and the players attempted to guess which one it was under (Denny, p.265; Brinton, 1888, p.40; Loskiel, p.105). The vigorous dances engaged in by the Delaware were also noted although no early writer mentions (as Zeisberger, writing in the eighteenth century does) that dances were held most evenings that the men were not out hunting (Penn, p.38; Zeisberger, 1870, p.90). Later writers all agree that the Delaware were a sociable people given to frequent visiting and communal games and dances (Zeisberger, 1870, p.87; Heckewelder, 1881, pp.101-3 and 149).

This may be the most suitable place to mention the dogs kept by the Delaware since it seems most likely that they were kept merely as pets. Their remains have not been found in great abundance and in most cases where they were found they appear to have been deliberately buried. There is only one instance where there is some question whether the animal had been used as a sacrifice (Skinner, 1915, p.48; Heye, p.59).

At the time of contact, the Lenape were living in villages composed of several groups of families in the summer and hunting in single family groups in winter. The associations of families constituted bands, the names of which generally had some reference to the territory which they occupied.[10] In the eighteenth century Heckewelder reported a double division of the tribe into three sub-tribes, called Unami, Unalachtigo and Munsee, and into three genealogical "totems" which I will call phratries. The phratries were named Turtle, Turkey and Wolf, and Heckewelder equated them with the sub-tribes. He believed that the divisions had existed in the contact period also (Heckewelder, 1881, pp.51-2). Morgan, in the late nineteenth century, found that the Munsee, who are generally called the "Wolf Tribe", actually had members belonging to all three phratries, and Harrington found the same situation in the twentieth century (Morgan, 1912, p.177; Harrington, 1913, p.209). The Munsee had a tradition, however, that the three phratries formerly occupied separate villages.

Both Harrington and Morgan found the modern Delaware phratries divided into matrilineal clans, the names of which were not totemic (Harrington, p.210; Morgan, 1912, p.177). The only evidence of totemic beliefs is a vague association between the turtle phratry and the mythical turtle in the creation myth and, of course, the phratry names themselves. The only evidence for the regulation of marriage by any social unit is found in Zeisberger who says that no Indian will marry within his own tribe as he considers himself too closely related to the other individuals in it. But his use of the word "tribe" is not clear so that the problem of which

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
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× 796 feet apart. To score a goal the ball must go between these
526 poles. The opponents are allowed to throw and wrestle with each other, but must not hurt one another intentionally. The game is played for a score of twelve or twenty goals. The record of goals secured is kept by a score-keeper who is provided with a number of sharp sticks one of which he sticks into the ground as each goal is won by the sides. Wagering
● 525 is customary, and ribbons, beads, breastpins, bracelets or money are placed in a pile on the outcome of the contest.

Mention should be made of the ball. It is composed of a bundle of deer hair sewed in buckskin cover and is about eight inches in diameter.

When the ball season has reached its end about the close of June, the chief orders the discontinuation of the game. And after the final game he takes the ball and makes a speech saying that the season is now to be closed until the next year. At the conclusion of his speech he takes the deer-hair filling out of the ball and cuts the cover in halves. This is the sign to all that the football festival season is over.[1]

SPRING PRAYER

× 796 Elaŋgu'ndieŋg" wani'ci· yu'kwe ki·'ckwi·k tɔli·'
782 My kindred I am thankful now this day that
539 mɔca"'tamɔne"n elki·'kwi· wɔle"lɔm·u'k·weŋg ɔ'nda
we are thinking how the blessings when

ko'xɔn·a ke"tan'to'wi·t' mɔca"'lkweŋg ɔk kɔne"'mɔne"n
our father Great Spirit remembers us and we can see

tɔli·' i·'ka pe"te"'lɔmuk·o"'ne"n ɔ'nda si·'kwunami·'eŋg"
that so to now we live to see when it is spring time we see together

wu'ndji· wɔle"te"'nami·'ne"n ɔ'nda ne"'meŋg" we"'mi·
that is why we are thankful rejoice when we see every

ke'ko li' sa'k·ɑn ɔk kɔmuxo"'mɔna"'nɑk hi·'t'kuk
thing how coming up and our grandfathers trees

sa"'k·ali·'yɔk yu'kwe we"'mi· elɑma"'kami·k' wɔli·na"'-
they send out bud now all over the universe looks

[1] Later information states that the ball is not destroyed at the end of the game except when it was conducted upon the principle of the Shawnee ruling which prevailed in Delaware tradition through the influence of this tribe.

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

among the Delawares are provided from his memory. They [524] may serve as a base of comparison with the type of performance recorded among other tribes of the same cultural group when time comes to consider the history of the game. We learn, for instance, that the players started with four moccasins on each side but that towards morning the women took away one moccasin, leaving them three under which to hide the cartridge or bullet. Later, in the early hours of the morning another moccasin was taken away, later another until only one remained on each side and the players were unable to continue. One of the older women, Mrs. Minnie Fouts, who had taken part in this rite, corroborated the information of Joe Washington and added some of the details put on record. As the moccasins were taken away one by one during the course of the night, it was a signal for a change in the repertoire of songs in the series. It was added in explanation of taking away the moccasins that the men were induced to cease the game by this gradual method, lest they play too long. The element of wagering on the outcome of [525] the moccasin game was stricken out when the game came to be used in the funeral rite, though previously betting was carried on by the Delawares when the game was an independent celebration for amusement. The reason for introducing the moccasin game into the funeral program was to [764] provide a means of keeping the party awake and in good spirits while they were sitting up with the dead person during the nights between the time of decease and burial. Levity was customary during the playing of the game, yet this did [781] not seem to interfere with the spirit of the funeral, it being intended to lighten the grief of those who were paying their last duties to the deceased.[1]

THE RING AND PIN GAME

Koko'lac (meaning not clear).—The following game, the name of which is not as descriptive as it might be although

[1] In the account of the Moccasin Game given by R. C. Adams ("Legends of the Delaware Indians," Washington, 1905, p. 47), some of the songs accompanying the rite are transcribed. It is doubtful whether any more of these scores could be secured at the present time.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

524 used to denote a game of extremely wide distribution throughout northern North America and retaining a uniform type wherever found, is common among the Delawares. At the present time it is played for amusement by persons of both sexes and all ages during the evenings in winter time. This, too, is regarded as a pastime for those who are born in winter, one that is thought to bring on cold stormy weather the ensuing day. Herein lies its ceremonial character.

To a sharpened stick or bone is fastened a leather string some twenty inches long at the other end of which is fixed the tail of a rabbit. On the string are threaded five hollow cones, the wider ends open toward the stick. For the want of sufficient native material the Delawares make these cones by hollowing out and tapering common spools. In former times they were the phalanges of the deer. In the specimens figured one is constructed with spools, the other with sections of some animals' leg bones. The object of the play is to swing the cones in the air, catching as many as possible on the end of the pointed stick. Each player repeats the attempt to impale these cones until he misses three times. For each cone caught on the stick he receives a count of one. The players keep count of their totals by memory. The winning total is decided upon at the beginning of the game, it may be 15, 25, 50 or 100 points. Small wagers are laid upon the [525] outcome, the player to reach the total first taking the stakes. To catch the rabbit's tail counts nothing.

[171] I hardly need comment upon the wide distribution of this game from the Pacific to the Atlantic and as far south as the Plains unbrokenly across North America, even in archaeological levels of considerable historical depth as Dr. Strong's findings indicate (Strong, op. cit., p. 192).

CEREMONIAL DOLLS

778 *Oxta's*, "Doll or Plaything."—The privilege of making dolls as toys out of cornhusks is denied children. The reason [777 753] is that corn is too sacred to be trifled with. To violate this would bring on bad luck in the form of sickness. Only those in whose family inheritance the obligation to make and to perform in ceremony with such creations are permitted to

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

construct likenesses of the human figure. This belief is illus- 778
trated in the rite of the Doll Dance. When figures of corn-
husk are to be made they should be made by a person born
in summer, the season of growing corn, such an individual
being known as *si'kwan mi'mqs*, "spring child." Persons, 778
however, who are born in winter may make toys in the image 821
of the emblem of their ceremonial group, though to do so is
apt to bring on cold weather. It is believed that such action
is apt to anger the spirit controlling the winter, namely,
Lowane'ke's, "Winter Spirit." As an example of the opera-
tion of privilege and restriction in such matters we have the
case of a person of the Turkey group born in winter, who
could make the image of a turkey, chicken, duck or goose
out of cornstalks or cornhusks decorating it in correspondence
with its nature as a bird by attaching feathers to it. This
may be suspended in the dwelling by means of a string so
that the wind will blow the image about. Those who observe
it would remark, "Oh, you are trying to break the weather."
In short, those born in summer can only exert influence [844]
through the making of images upon the creatures of the
summer, for winter-born persons to make them is pernicious.

DICE AND BOWL GAME

Mama'n'di'n, "Gathering Dice Together." — Another 525
amusement which among the Delawares took on the sig-
nificance of a minor ceremony, was the game in which a
wooden bowl and seven dice cut out of bone, mussel shells
or peach seeds to produce outlines of turtles, horses' heads,
one side in natural color, the other stained black, and
other forms not well remembered as to detail. For some
reason the Delawares have abandoned this pastime, although
it has continued strongly among tribes whose native culture
has become more thoroughly disintegrated. Even the details
of the counting have been forgotten. Men and women in-
dulged in the Dice and Bowl game for the purpose of wagering,
the stakes being placed at one side before the opening of the
game. The players sat in a circle around the bowl which
rested on a folded blanket, each taking his turn by lifting the
bowl off the blanket and bringing it down violently to cause

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
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the dice to fall at hasard. The counts depended upon the number of dice that fell with the same color up. We might imagine that the scoring color combination would be similar to those of related tribes who retain the game, yet lacking direct testimony on the point these particulars cannot be reconstructed. The number of counts gained by each player was recorded by his accumulating a pile of beans representing his total. Brinton records some particulars of the Canadian Delaware phase of the game.[1]

GAME OF JACK STRAWS

Sela'zti'k·ana (*sela''ta·n*), "Scattering Straws."—The following game so closely resembles the European game of jack-straws that at first glance it might be summarily concluded to be of this derivation, nevertheless I would hesitate to speak too positively on this point in view of a number of distinct features connected with it which seem to belong in the realm of native thought. The furnishings of the game are fifty plain straws, smooth sections of bog grass about eight inches in length obtained by cutting the stems between the joints. To this number are fifteen additional straws marked by being burnt with a hot iron to produce dots, spirals and dashes. The count value of the marked straws begins at 5 and ends at 75. The devices which indicate their values seem to have formal character and I have indicated in the accompanying sketch the values assigned to them according to the advice of several informants in the Nation who still play the game, and with whom I engaged in it. The object of the game is to throw the straws upon a blanket folded to form a playing table in the middle of the habitation, and to remove the sticks one by one by means of a quill, the thick end of which has been bent into a hook. In removing the straws from the pile the player must avoid stirring the other straws in the slightest degree, to do so causes him to miss and the next player to the right takes his turn. All the straws obtained by each player are kept in a pile, the plain straws counting one point and the marked ones adding their

[1] D. G. Brinton, "Folk-Lore of the Modern Lenape," Essays of an Americanist, Philadelphia, 1890, p. 186.

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

combined values. The winning score is decided upon at the beginning of the game, 100 being the usual goal. The manner of holding the straws is interesting. The entire bundle in which the plain and marked straws are shuffled is held between

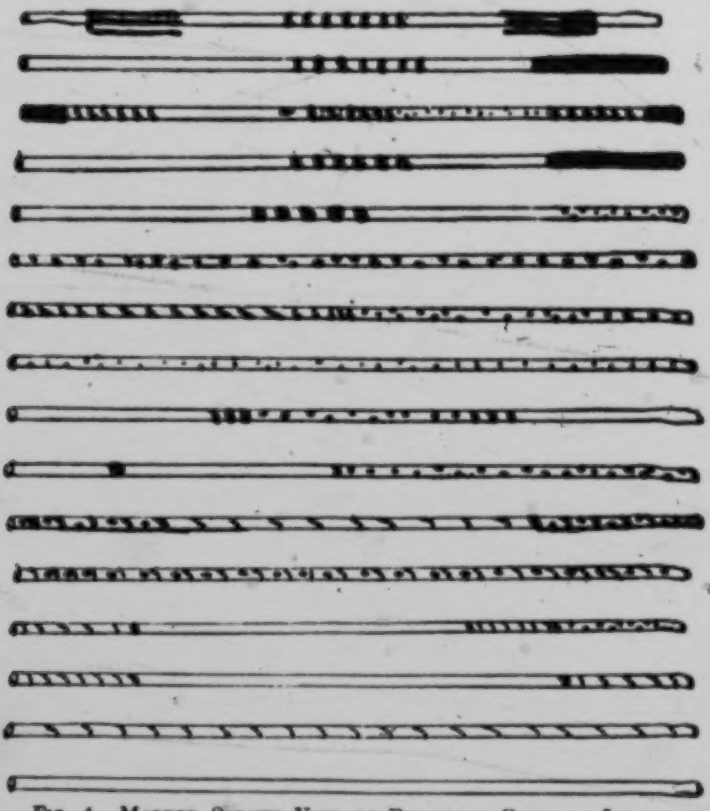

FIG. 4. MARKED STRAWS USED IN DELAWARE GAME OF JACKSTRAWS. From bottom up plain straw counts one, marked straws from five to seventy-five, by quinary and quindecimal symbols.

the palms a little above the blanket then dropped. They fall in confusion and the picking out then begins by the one who cast them, each player casting his own straws. Wagering may be indulged in and men and women may take part.

The person securing the lowest score forfeits a blanket or

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
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525 money, or as a minor stake the penalty is to cut wood for the owner of the house where it is played or for the winner, or to go on an errand, or to butcher a hog for him the next day, as the case may be.

844 777 821 This game has its limitations of performance inasmuch as it is proper only for those born in winter to engage in it and it is only played in the winter time, with the result that it brings on storms of sleet and blizzards. For these preferences to be violated would bring on bad luck.

The markings on the straws valued from 5 to 75, are indicated in the accompanying sketch.

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

764 of the person departed, if he or she made any statement as to what way he wanted the burial conducted.

● [525] "All who wish to may come and sit up with the corpse. The men pall-bearers sit up and others who wish to play a hand game,[*] using usually a coffee bean or buckeye bean or a bullet for ball hiding—first under 764 a glove or moccasin—and the other persons guess which moccasin he hides the bean or bullet under. This is kept up until daybreak. At night be- 775 fore the "wake," the men pall-bearers discharge three (another says two) musket shots toward the sunset, then everyone must rise and give attention. The shots symbolize the departure of the soul of the deceased. Everyone must be awakened, especially the children, so that they may not become frightened. The widowed person or the bereaved parents stay awake all night. And just before sunrise another volley of two or three shots is fired which symbolizes lifting the soul upward. The relatives of the deceased stand in front of the shooters. With the echo of the discharge the soul departs.

764 "Now an elderly person, who has been chosen to officiate at the ceremony, must offer thanks to the Great Spirit at breakfast time and [761] perform the ceremony before the body leaves the house. During the funeral procession no one must look back,—if they do it indicates another of the immediate members of the family will follow soon. The speaker must be given one 'Indian yard of wampum beads' for his services, which do not end until after the feast on the eleventh day noon hour.

"One of the pall-bearers must go to the grave each day and build a little fire at the head of the grave for four consecutive evenings and the people must leave the house in charge of someone, for it must not be left alone for twelve days, and a light must be kept burning at the main entrance of the house for four nights after the death of a person.

768 "And note, the widowed person must also be painted when the face 764 of the 'departed' body has been painted. Four days after, 'divorcement' proceeding takes place in the form of a ceremony. That is, they must burn cedar in the house to 'fumigate' and the cedar water is used to wash the widow's or widower's head. If a woman, she is told that she is now no longer obligated to her deceased husband's family. She is furnished with new clothes throughout. With this ceremony she is 'divorced,' but the relationship terminology remains the same to the family she formerly was married into.

775 "Now the burial hole is prepared on the day following the sitting up 826 with the body at night—it is not considered a grave until the body is in 772 it,—and even now, in the modern times, we do not believe in taking the body to be embalmed, as we believe the life blood is the spirit that remains on earth until the deceased is admitted to the abode of the Great Spirit, which is the twelfth level of the Heaven.

[*] This is the common moccasin game of North America. For description see S. Culin, "Games of the North American Indians," 24th Annual Report, Bureau American Ethnology 1906, and page 99 of this study.

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+ = element present
− = element denied
(+) or (−) = source ambiguous
• = informant could not or would not say
S = some, sometimes, or several
† or * = see Ethnographic Notes, pp. 79-137 for additional information

	Williams	Van der Donck	Lindeström	Zeisberger	Heckewelder	Johnston	Pipe	Chipps	J. W.	W. T.	E. R.	W. L.
419. War chief leaves war club at house of enemy chief to show desire for peace						−	−	+	•+	•	−	•
420. Delaware act part of mediators between other tribes						+	+	•	+	•	•	+
421. Terms of peace negotiated				+	+	+	+	+	+	+	+	+
Peace—Continued												
422. By village chiefs							+	+	+	+	+	+
423. By council							+				+	+
424. By persons appointed					+	+						
425. Ceremonies at conclusion of peace: Dancing		+				+	+	−	+	−	+	+
426. Feasts						−	•(+)	−	+	•+	+	+
427. Belts exchanged				+			+	+	+		+	+
428. Pipe smoked				+	+	+	−	+	+	+	+	+
429. Anything like flags of truce before whites					−	−	−		•+	•	+	•
430. Flags or armorial bearings					−	−	−	•	•	•	−	•
Games												
431. Ball play				+		•	+	+	−	+	−	−
432. Football	+					+	•	•	•+	•+	+	•+
433. Dice game	+			+		+	+	+	+	+	+	+
434. Number of colors				2		2	2	2	2	2	2	2
435. Number of dice				6		5-6	6	6	7	6	8	12
436. Cards	•+	•+		+		+		+	−	+	−	•+
437. Quoits				+					−	+	+	+
438. Wrestling				+		+		+	+	+	+	+
439. Racing	+					+		+	+	+	+	+
440. Jumping						+		+	+	+	+	+
441. Hopping						+			+	•+	+	+
442. Lifting stones				+					−	•+	+	+
443. Throwing stones				+					+	+	+	+
444. Shooting and throwing arrows									+	+	+	+
445. Fond of gambling	+	+		+		−		+	s	s	+	+

9: Kinietz E-4,5 (1938) 1946
NM7 Delaware NM7

and, of course, many accounts not used here (431). Three of the fourth-period informants, J. W., E. R. and W. L., all denied most emphatically that the Delaware ever had ball play. They knew the game and said that the Creeks and others played it but never the Delaware. W. T. of the Washita Delaware did not join in the denial. Repeated inquiries directed at J. W. and W. L. failed to shake their determination that the Delaware had never played the game. A similar reticence about this game among the Shawnee was finally broken down by Erminie W. Voegelin and found to spring from the prohibition of the game imposed by the government in 1874. Her informant stated that the Creek, Yuchi, Delaware, and Choctaw, all played the shinny game. The Shawnee played it until about 1874; after that little boys played it only, just for fun. The Shawnee played so much they neglected their crops. Then the government made them quit playing it.

Details of the various games were so seldom given that comparisons between the different periods are impossible. Usually only the presence or absence of a game can be noted. One exception is the dice game, in describing which all narrators mentioned two colors for the dice.

Reports of the number of dice used varied from five to twelve, with six being the number most frequently given. There was only one report, that of W. L., of twelve, and the suspicion arose that this might have been an extension by the informant of the sacred number twelve to the game and not the true case. Although no record of the connection between the dice game and the Big House Ceremony where the number twelve predominates is found, nor any memory of such a connection is recalled by the Oklahoma Delaware, the fact that Brinton collected in 1887 an account of this game played with twelve flat bones, and that it was said to have had, in the old days, a place in the native religious rites of the Delaware in Ontario,[11] furnishes corroboration of the authenticity of W. L.'s account.

[11] Brinton, Daniel G., "Lenâpé Conversations," in *Journal of American Folk-Lore*, 1(1888), 40.

9: Kinietz E-4, 5 (1938) 1946
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764 At the head of a warrior it is common for them to place a white post, upon which is represented in hieroglyphics the tribe to which he belonged, the number of engagements in which he had been engaged, of scalps which he had taken, etc.; but no post is placed at the graves of women.

763 It is very customary among them to take leave of their friends when death approaches. In this they generally exhort them to good conduct, to live in harmony with each other and thus to procure the favor of the Great Spirit, and success in their undertakings. Some of them who have led improper and dissolute [761] lives dread very much the approach of death, but others die in perfect reconciliation to their fate. They generally die in possession of their mental faculties to the last moment, but to this many exceptions are found, resulting from the nature of the disease or the impression which the idea of death may have upon their minds.

764 J. W.—Two men and two women not related to deceased were chosen to take care of things relating to funeral. In the death of a man, the men prepared the body while the women cooked; the women prepared the body of a woman while the men cooked. [768] The relatives divided and distributed good articles left by the deceased among the persons who served. Old, much used articles were put in the grave.

The face of the deceased was painted as in life. The body was dressed in Indian clothes which had to be new. If the deceased did not have new clothes, they made them.

The corpse was kept until noon of the day after death before burial. It was placed in bark house outside of dwelling. Moccasin game played on south side of fire. Two pairs of moccasins were used but only one bullet. Towards morning (three o'clock) one pair was taken away. Points in the game were counted with about one hundred little sticks. After the one pair of moccasins [525] was taken away the winner of a counter threw it into the fire. The game is not played now but some one, usually one of the attendants, sits up all night with the corpse. No feast accompanied the game but food was available for all visitors.

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and dressed in best clothes. There was no payment to persons performing these services. The corpse was kept until noon of the day after death. During this time the relatives and others played moccasin game with four moccasins and two bullets. The grave was dug about four feet deep with the head to the East. Never put anything into the grave. After the grave was filled in the folks of the deceased who took care of the bereaved spouse led him or her once around the grave, clockwise, natural steps, not holding hands, but spouse was careful to step in the tracks of the leader. Twelve sticks were thrown away during this circuit. Spouse was then led away from the grave. He or she then visited the grave every evening about six or seven o'clock for four nights, made a little fire, just lighted it and immediately blew it out. Talked to deceased at this time. During these four days relict did not wash, comb or paint. Was attended by the kin folks of the deceased. At the end of this period he or she was washed, combed and dressed in new clothes—sometimes offered new spouse in the person of the sister or brother of the deceased to take care of him or her. Always accepted. Formerly, two years passed before relict was told to go free if not given a new spouse at the end of the four-day period. Two years was too long, so about one or two hundred years ago the time was reduced to one year. Relict did not attend games, dances, etc. for one- or two-year period. Other relatives observed same mourning as relict for four-day period.

764 767 [525] 765

Preacher prayed after death and also at burial—talked to deceased and told him to forget those who were left and to go home and be happy. Graves were surrounded by trees laid in a crib about three feet high and then covered with boards. Posts were erected at head of graves of both men and women. The posts might be painted or not. Diamond-shaped figures carved on posts were not Delaware but Shawnee, as were the painted figures or crosses. The post for men carried a crosspiece, whereas that for women was an upright with a pointed top. Said that the only feast offered the deceased was before burial.

764 782

E. R.—After death fix bark house outside of dwelling in which corpse was placed with head to East. In the house there were fires

764

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W. T.—Originally there was no war, hence no peace rules until after whites introduced war. William Penn made a treaty with the Delaware. The delegates (chief, assistant chief, war chief, and councilors) at this and later treaties, met, and talked things over, smoked just like businessmen do today. The white delegates were given food just like Indians always feed any visitors. At the Penn treaty they ate turkey. Thanksgiving day among the whites commemorates this first turkey feast. 721 728

429. Flag of truce 728

J. W. said that a flag of truce was something blue.

GAMES

432. Football

J. W. and W. T. said football was taken over recently from Shawnee. 526

W. L. said that the football game was played with the women against the men. There were two goal posts on the east side and two on the west. Each side tried to send the ball between the posts of the other side. The men had to kick the ball but the women could throw it. Once they appointed a man to help the women. He was mobbed and that was not tried again.

436. Cards

ROGER WILLIAMS reported a game like English cards in which rushes were used instead of cards. 525

VAN DER DONCK said that they played a game with pieces of reeds, resembling our card playing.

W. L. said that seven-up was the favorite game.

441. Hopping

W. T. stated that the game was to see who could cover the most ground in three hops. 524

442. Lifting stones

W. T. said that contests of lifting stones in the old days were really trials of the vision power of the different individuals, for 781 526

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781 in those days some through their power were able to lift stones
526 weighing over a thousand pounds with one hand.

447. Moccasin game

524 JOHN JOHNSTON described the moccasin game as follows with-
525 out any mention of its connection with the wake of a deceased person:

Moccasin is commenced by placing a blanket or two upon the ground, placing four moccasins upon the blankets. A small ball is made use of. They draw cuts to know which party has the ball first. One of the party that it falls to hides it under one of those moccasins and one of the other party looks for it, if the ball is under the moccasin he first draws, he had found it, if not one of the same party hides it again and it counts one in their tally, or if he turns over last he has found it and one of his party hides it, but if it is not under the one he first draws or if he turns them up and it is not under the one that he turns up last, it is considered not found and the same party hides it. The party that has the ball to hide sings and the other party is silent. For their tally they use three balls or sticks and every time the ball is hid and not found by the other party, one of those balls or sticks is given to the party that hid it until the three come together which is game and the party that has the balls has beat. They agree how many games they will play for the property that is at stake. They frequently make large bets upon this kind of game especially when one tribe plays against another.

All the modern informants reported this game being played only the night before a funeral.

DANCES

448 and 449. Worshiping and common or corn dance

535 JOHN JOHNSTON—They had originally but two and one of them has been described in their mode of worship the other is conducted in similar manner, but they think of less consequence. At this dance the men all dance in front, the women in the rear in a single file at this dance. They have two that sing and beat